2:Newcomb E-4, 5 (1951-1952) 1956
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For their worship which is diabolical, it is performed usually but once or twice a year, unless upon some extraordinary occasion, as upon making of war or the like; their usual time is about *Michaelmass*, when their corn is first ripe, the day being appointed by their chief Priest or pawaw, most of them go a hunting for venison: When they are all congregated, their priest tells them if he want money, their God will accept of no other offering, which the people believing, every one gives money according to their ability.[42]

This is the sort of description of a pretribal ceremony which one would expect from a seventeenth-century writer. The hunt for venison and the use of wampum were, for example, integral features of the later Big House Ceremony. Speck has suggested that the historic form of the ceremony developed from "rites managed by the ceremonial group (Turkey, Tortoise, Wolf)" which, in turn, developed from family or individual rites.[43] In historic times each phratry varied somewhat from the others in the performance of the ceremony; that of the Wolf phratry, for instance, lasted only eight days, whereas the ceremony of the Turkey phratry lasted twelve days.[44] In a sense, then, the ceremony never attained complete tribal integration. Since Speck's studies of the Big House Ceremony are relatively complete and are complemented by those of Zeisberger, Trowbridge, and Harrington, and by the eyewitness account by Luckenbach, it is not necessary here to give a detailed description of the historic ceremony; a brief synopsis taken from the accounts of these writers and from the descriptions given by my own informants should suffice.

After the Big House Ceremony became a tribal affair, it was held but once a year. It took place in a "big house," a building which also served as a council house and was similar in structure to the Iroquoian Long House. In the center of this structure was a pole, on the north and south sides of which were carved faces;[45] ten other identical faces were placed around the walls. Apparently this was the practice before 1763.[46] The participants camped near the Big House for the duration of the ceremony, the women to the north and the men to the south (M.B.). Throughout this period celibacy was practiced, participants were supposed to be in a pure and clean frame of mind, and menstruating women were not allowed inside the Big House. Offenders were removed from the building by the Mask Being or other officials.[47] One individual, known as the "bringer-in," sponsored and led the ceremony, and the phratry to which he belonged determined the exact form the ceremony was to take. One source stated that in each phratry there was a family which inherited the right to sponsor the annual ceremony;[48] possibly this was a vestige of the individual or family rites from which it evolved.

[42] Denton, 1845, p. 7.
[43] Speck, 1950, p. 27.
[44] *Ibid.*, p. 16; Harrington, 1913, p. 230.
[45] Zeisberger, 1910, p. 141.
[46] Kinietz, 1940, p. 116, dates this feature after 1824, but Bartram and Kenny apparently saw such a ceremonial structure in August, 1761 (Kenny, 1913, p. 22).
[47] Trowbridge MS; M.B.
[48] Trowbridge MS.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

ingratiate himself with the people and stand by his counsellors. 622
Hence, it is that the chiefs are generally friendly, gracious, hos- 623
pitable, communicative, affable and their house is open to every Indian. Even strangers who come on business put up in the chief's house and are accommodated with the best it affords. The ambassadors of other nations generally lodge with the chief 648
and they are well cared for. If their number is too great, and it 622
has happened in connection with weighty affairs concerning 623
several nations that ten or twenty men of other nations have arrived at the principal chief's house, they are put into a separate house and provided with every thing at the public expense, the counsellors taking care that they are entertained most hospitably in order that the nation may be in good repute amongst other nations.

In externals a chief has no advantages above others. He 632
must provide for his own maintenance, for no one is under any obligation to supply his wants. His wife, whose duty it is to provide sufficient corn for the year, is usually assisted by other women in her plantations, for much corn is required in such a house. If the chief is young and able to hunt he will, his official duties permitting, occasionally join the chase. He will even secure his own firewood as far as possible. In case he is old his friends, of whom there are usually many, and other Indians will furnish him with game, especially if he be popular.

The council house is either the house of the chief, which is 623
commonly large and roomy, or a building erected for that pur- [344]
pose. Here public councils are held, that is, such where messages which have arrived from whites or other Indians are published. Every one may listen and the messages are also discussed. In case there is something of particular importance to consider, only the chief and the counsellors assemble and determine upon the matter. The old chief Netawatwes[259] used to lay all affairs of state before his council for consideration. When they gave him their opinion, he either approved of it or indicated what was missing or not correct in the speech, upon which they would make the necessary amendments. Thus he kept them active and was held in great esteem. 211

The chief has the council bag in his possession, as also the 217
622

escape. In the summer and on trips shelter was not considered necessary (Johnson, p. 281; Lindstrom, p. 211). Most villages also contained a "Big House" which served as a place for religious assemblies and council meetings, but both of these functions were sometimes performed outdoors or in the chief's house.

As aids to transportation the Delaware used the carrying straps, pack baskets (used by both men and women) and canoes. Their bark canoes were of birch or chestnut. They also used a dugout made by first burning a suitable log and then scraping the charred portions out with sharp stones and shells (Johnson, p. 280). Vessels capable of ocean travel were constructed by fastening two large dugout canoes together and using mats for sails.[7] In these, journeys were made as far as New England and Virginia (Johnson, p. 280; Lindstrom, p. 237).

Nineteenth century writers were of the opinion that the Lenape used large amounts of copper and perhaps even worked it themselves (Brinton, 1885, p. 52; Abbott, 1885, pp. 774-77). More recent evidence, however, indicates that copper was not abundantly used, the most common form in which it is found being tubular beads, and that it was received solely in trade (Skinner, 1909, p. 28).

Clothing

The clothing of the Indian men consisted in summer of a leather girdle from which hung a flap of leather.[8] At this time of year the Delaware frequently went without footwear (Pastorius, 1700, p. 384; 1698, p. 433; Danckaerts, pp. 169 and 280; Lindstrom, pp. 191-92 and 197). The women's dress consisted of a square piece of leather fringed at the bottom which was bound around the waist as a short skirt (Skinner, 1915, p. 5; Zeisberger, 1910, p. 29). In winter, both sexes added leather leggings, moccasins and robes of animal skins or turkey feathers to this costume. Apparently the skins of bear, deer and raccoon were most commonly used for clothing. All of the clothing was decorated with colored designs of dyed porcupine quills or wampum (Pastorius, 1698, p. 433; Johnson, p. 280; Heckewelder, 1881, p. 202; Skinner, 1915, pp. 3 and 5).

Both sexes decorated themselves with numerous ornaments, the women, however, outdoing the men. Wampum was hung in chains around the neck and from the ears, and woven in bands which were worn around the head, sometimes with a single feather set in them (Pastorius, 1698, p. 434; Lindstrom, p. 196). Around the neck were also worn necklaces of dyed deer hair and native copper, stone and shell pendants and breast plates (Abbott, 1875, p. 327; Heye, pp. 32-42). In addition, men were seldom without their pipe, tobacco pouch and bag of food also hung about the neck (Lindstrom, p. 197). For festive occasions the ornamentation was greatly increased and face paint of various designs added. Hair and skin shining with bear grease was

ence to this person's having taught them the correct way to live and perform their sacrifices (Brainerd, p. 345; Luckenbach, p. 616; Brinton, 1888, p. 38). 773 776

Methods of Worship

The all-pervasive method of worship was sacrifice of burned flesh or tobacco. The correct method for performing these sacrifices, the dances, the order of procedure, method of constructing the house in which they were to be performed and other details were prescribed to the ancestors of the Delaware in the distant past. Most of these details escaped the notice, or at least failed to arouse the interest of our earliest observers, but Penn sketched their ceremonies in the following general terms: 782 796

> "Their Worship consists of two parts, Sacrifice and Cantico. Their Sacrifice is their first Fruits; the first and fattest Buck they kill, goeth to the fire, where he is all burnt with a Mournful Ditty of him that performeth the Ceremony... The other part is their Cantico, performed by round-Dances, sometimes words, sometimes Songs, then Shouts, two being in the middle that begin, and by Singing and Drumming on a Board direct the Chorus: Their Postures in the Dance are very Antick and differing, but all keep measure..." (p. 38-39; also see Lindstrom, p. 208).

The emphasis on traditionalism in Delaware religion makes it not unlikely that the ceremonies which were witnessed in the eighteenth century were similar to those performed before the white man arrived.13 [177]

The following description of the full ceremony is taken primarily from an eye witness account of Abraham Luckenbach, but where details are corroborated by other writers the reference is also cited. It coincides in many details with the ceremony described in Frank Speck's A Study of the Delaware Indian Big House Ceremony, which is an annotated account of a recitation of the ceremony as remembered by a Delaware Indian living in Oklahoma. 796

The ceremony was held in the Big House, which also served as council house. "The entrance was at both gable ends and there was neither floor nor ceiling. Near both ends and in the middle, there were three fires over which hung large kettles in which corn and meat were boiled for the guests and always kept in readiness for them to eat, when finished with the dance." The smoke opening left at the ridge of the roof and the bench running around the interior wall were similar to those already described for ordinary houses (also see Beatty, p. 22). 796 344